

pei knele not my weyes. to whiche I swooz in my wrappe. pei shulen not entre into my reste. bypen se ze. lest panetun i om of zoi be an yuel herte of vnbileue. to departe fro pe lympe god. but moneste zoi silt bi all dayes. pe while to day is named. p noon of zoi be hardned bi falla ce of syne. for we ben maad par ceneris of est. if nepeles we hol den pe bigynnyng of his substan ce sad into pe ende. while it is leid. to day. if ze han herd pe vois of hi. nyle ze hardne zoiu hertis. as in p wrayng. for su me heerige wrayngden. but not alle pei pat weiten out of egypt by moyses. but to whiche was he wrayngd fourty zee ris. whey not to he p synede. whos careyns were cast doun i desert. i to whiche swooz he. p pei shulde not entre into pe reste of hy. no but to hem p were vnbilestul. i we seen. p pei myzte not entre into pe res te of hi for vnbileue. **C. m. //**

Therfore drede we lest p anetun. while pe biheel te of entryng into his reste is left. p om of us be ges lid to be a weye. for it is teild al so to us. as to hem. i pe word p was herd. p fide not to he. not meynd to seip. of po p is pat pei herden. for we p han bileud. shule entre into reste. as he seide. as I swooz in my wrappe. pei shule not entre into my res te. i whine pe werkis weren maad. p fyt at pe ordynance of pe world. he seide p us i a place of pe senenpe day. i god reste

in pe senenpe day. fro alle his wer kis. i in p is place estloone. pei shulen not entre into my reste. p fore for it lumbep. p su men shule entre into it. i pei to whiche it was teild to bifore entien not for her vnbileue. estloone he termynep su day i seip. i da my to day after so moche tyme of tyme. as it is bifore seid. to day if ze han herd his vois. nyle ze hard ne zoiu hertis. for it shulde zoiu reste to hem. he shulde neie speke of opere after p is day. p for pe la bot is left to pe peple of god. for he pat is entrid into his reste. restide of his werkis. as also god of hile. p fore hadde we to entre into pat reste. p no ma falle into pe same ensauple of vnbileue. for pe word of god is quik i speid in wordyng. i more able to perse pan any tweyne eggid liwerd. i ster dny for to pe departyng of pe soule i of spyt. i of pe wintu ris i merewis i demer of poiz tis i of ententis i hertis. and no creatur is vnbile in pe sxt of god. for alle p is ben nakid. i o pyn to his pzen. to who alword to us. p fore we p han a greet bish op p p fide heuenes. i hi pe some of god. holde we pe knowlechyng of om hope. for we han not a bi shop p may not hane apasson on oure i fr mytees. but was teptid bi alle p is. bi liknesse wv onte syne. p for go we out to pe trone of his grace. p we gete my. i fynde gre i conena ble help. **C. m. //**

And etch bishop takn of me. is ordeyned for me.

in pes p is p be to god. p he of fre zifris i sacrificis for syne. which may to gidre some wip he pat bep vnbilmyge i erren. for al lo he is enyrbined i mfirmyte. i p fore he ovir. as for pe peple. so also for hi silt to offre for syne. ney om ma taky to hi honou. but he i is depid of god as aaron was. so est clarified not hi silt. p he wer bishop. but he pat spak to hi. pou art my lone. to day i gen dute pee. as in anoy place he seip. p art a preeft wip oute ende af tir pe orde of melchisedech. whi ch in pe dayes of his fleulth offri de wip greet cry i teeris. pzeie ris i bilechis to hy p myzte ma ke hym saf fro deip. i was herd for his reuence. and whine he ws goddis lone. he lernyde obedi en ce of pes p is p he suffrid. i he byouyt to pe ende. is maad cau se of eulastig heelp to alle pat oberthen to hi. i is depid of god a bishop. by pe orde of melcha sedech of who per is to us a gret word. for to seip. for ze ben maad feeble to heere. for whine ze onte to be maistris for tyme. estloo ne ze niden p ze be tanyt. whiche ben pe lettris of pe bigynnyng of goddis wordis. and ze be maad pilke. whiche is nede of mylk. i not sad mete. for ech p is par cener of mylk. is wipoute part of pe word of ryztyfnesse. for he is a lytil chld. but of parfyt me is sad mete. of he p for custd han wittis exteild. to distrction of good i of yuel. **C. m. //**

Wherfore we byngnyge in a word of pe bigynnyng

of est. be we born to pe pfecti on of hi. not estloone leggyng ge pe foundamet of penance. po deede werkis i of pe seip to god. i of techig. of baptymis. i of leygis on of hondis i of rlyg nzen of deede me. i of pe eulasti ge dom. i ris pig we shule do. if god shal suffre. but it is ym possible p pei p ben couys lytued. i han tanyd also an heuenly zite. i ben maad parceus of pe hooly goost. i nepeles han tanyd pe good word of god. i pe vtnes of pe world to conyge. i ben shidun fer away. p pei ben renewed est loone to penance. whiche estloo nes crucien to he silt pe lone of god. i han to storn. for pe erpe p drynkyp reyn ofte conyge on it. i byngny forp conenable erbe to he of whiche it is tilid. taky blessing of god. but pat p is by gynge forp pornes i breeris. is repreuable. i next to cur. whos endig shal be into byngnyng. but ze moost dere wozye. we tristen of zoi bett. p is. i neer to heel pe. pouz we speken so. for god is not vnt. p he forzete zoiu werk i lone whiche ze han shewid in his name. for ze han mymyl trid to seyntis. i mymytre. and we couerte p ech of zoi shewe pe same bishneille to pe fylling of hope. into pe ende. p ze be not maad slowe. but also lumb ris of he whiche bi seip i paci ence shulen enherite pe biheel tis. for god byheestas. for god biheetynge to abrahm. for he hadde noon gret by who he sh uld liwer. swooz by hi silt i